

New Left Review (Happiness for All, a Final Review of our Health Report and History, English Marxism with Louis Althusser and Shomit Sirohi)

By Perry Anderson

Part I - The Originals

I. The Concrete Study of Thebes and an Uprising called Aenead in One Day

By Perry Anderson

First the process of developing totalisations from Sirohi, he still maintains it was two months and perhaps two weeks or three weeks that is the real process of his own Thebes rule for health which then is strict to a unique period of picketing in Thebes and such small protests as in Spanish peasant movements today in and near the Catalan South of Spain. This process then returns to regular business and labour just as in fact a person gets back to his work life in a Sartrean comment on his precise nature. This totalization over the next month is entirely a process of recovery which then arcs to full victory by now. But we, Banaji and Anderson, disagree with this way of developing a totalization (I am free, just not perfectly free at times, because life is about more radical freedom, and is also about understanding capitalism and how it works, in the last and final step to poetic freedom and such spiritual heights, I mean now to Spiritually force the perfection of the arcs and prospective arcs with a contradiction which then is progressively better and this last step is also won. I mean beforehand now, like a garland worn in Indian countryside elections before the result is declared.) Now in fact I mean that our process depicts a prospective arc for a week or so we said, but meant perhaps a full month and then one is purely free in the next arc. History is heuristic and develops a pattern of a process, and is less exact and like that according to us and Sirohi, we are correct.

II. Statistics and Chartered Accountancy in History

By Walter Rodney

I mean then statistics indicates a average of high recovery for the last three months after an incident of fever followed by capitalist adjustments which then have an alternate day following in CA accountancy which in English colonialism is how each day in courts are spent summing up the process in language describing first a two month accountancy and then a month accountancy which has lapsed twice and won finally. Any further issue is called by the courts unfortunate and means just that there is some misfortune which changes to good fortune. As Sirohi remarks he is

Virtuous, but does he have good fortune. He means once Virtue is established there should be a good fortune. In statistical accounts that is here. I also mean history passes by in a sketch of illnesses and worse distresses and such fever and ailments of hospitals in long sketches which change in Sirohi to a Thebes river and such Greek countryside beaches and Aegean senses which finally means the process is also canoes in African rivers and sea ports like Lwanda in Angola on the beach which is about in fact the free ships trading with the ports and making it to America a lot though in fact there is international migration and a domestic black population as well. In that sense Sirohi is fluent in history in this sense, quite micro-organised and he means that a precise and characteristic taking off of the bracket of this discussion is to flow with an attitude and style and even efficiency and grace he has predicted as four days away, but perhaps he should predict more, one week away. I mean in fact speculative Christians like Paul – call this period, Resurrection. I mean it is fully and in fact that for black people to read his history reviews each day – Them Dark Days, and Light. I mean Sirohi is fully well read to answer his problems this way. A quote from Eric Hobsbawm “Perhaps history is about this detailed review Sirohi gives in his Thebes rule, Franciscan one month added and even merchant ship illness with two plus one and then in fact something like a recovery in pure senses after which means free life but some glitches in accounts which is just a actual poem of how free life is also earned by in fact the merchant shopping that starts by now. Like strolling around to buy fish and chips in America among black people who smoke and drink together with white folk.”

Part II – A Long History of Thebes, to Grasp the Concept

I. A Sketch of Thebes

By Louis Althusser

One general sketch means that in fact Thebes is just councils and theatre and classes, and I meant just the practice earlier of New Left Review is needed to follow the process at best. Sirohi jokes we go to Greece for good health in a crisis, he agrees it is the best tourism. We mean though crises are perennial for us therefore. We live in a darkness, in a T.S. Elliot manner, depicting our crisis as in fact the Hollow Men, the Stiff Men. It means how slavery is also about white stiff upper lips, and how heroism is the answer. I also mean to study Thebes with Sirohi's cinema – the most heroic cinema if all spliced together with dirty images, like Laclau and Mouffe argue recently. I see it as a natural inclination to be free in Sirohi, something like a conatus which is then singularizing or in fact differentiating as a encounter with good health.

II. Conceptual Object and Real Object in Thebes of Two Months

By Shomit Sirohi

First the real object, so far four months and winning. Now the conceptual object which organizes the real object into two perfect months in Thebes and its conceptual tableaux of in fact processes and uprisings which win and ascend like Aeneas and such protests going on, that Hipatia then walks into a cathedral in southern markets and is lyrically crazy. She means to die. But in fact as quick as a month later, she gets a remark from Plato - "Divine not dying, but victory." It means in fact that divinity is about victory at all times, like that the concept of the two months in Thebes is victory at two months, the real object that continues is just a dreamy thing, it means to lie to the victory, and victory then is lynched. It is how the Aeneas is lost and won. It also wins with Plato it means. Plato is busy describing the current problems of the world to Hipatia - first Republic and Leader and Highest Life, and then wealth and merchants and their crisis, and then protests of the poor and black folk - all of this then is health, which means in fact to clinch a victory and to in fact argue out - We lived in the time of Gods. As pyres are burning in the Trojan side of Aeneas. Here people mourn and get well. But know that they are as Breza argues in Borges, Bolano and Mario Santiago - Dios. I mean this then is a conceptual object with poetry added, something like a victory, a lapsing and a victory and its process of demonstrations, which means a procession of things, as Paul walks in Damascus. I mean processes are exact but have so much going on around it, so many stories or concentric circles around the two months, that the fourth month circle is about Paul in Damascus travelling to Thebes - greatness is in fact about being great Plato means. Be that divinity he says then to Hipatia "Now Be Great, Plato."